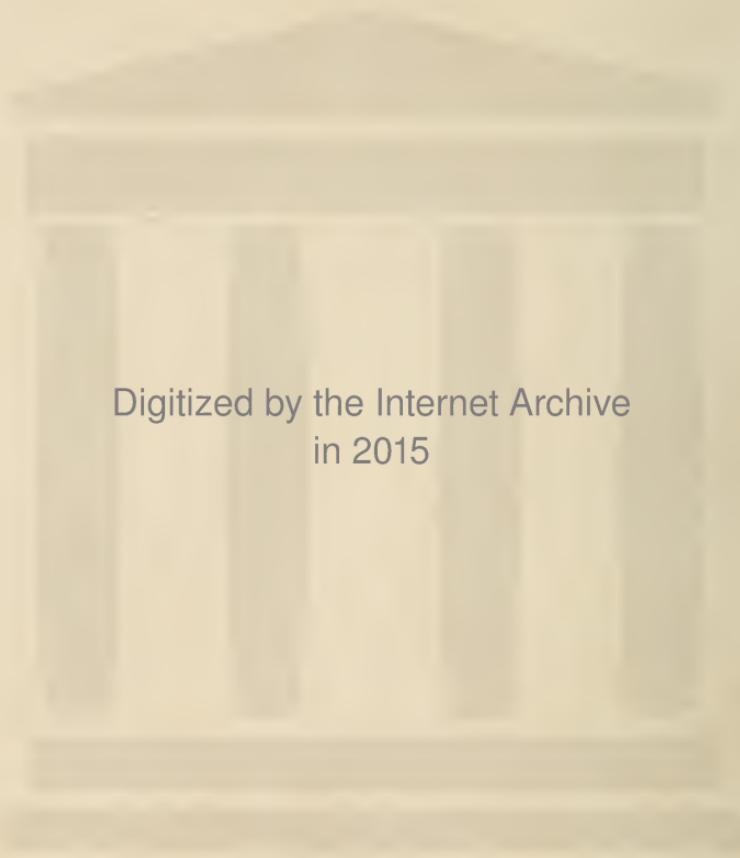


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No. 2

CLAIMS OF THE MISSIONARY WORK ON PIOUS PHYSICIANS.

To an intelligent resident among any unevangelized people, nothing can be more apparent than the want of competent physicians; and generally, the entire absence of such knowledge of anatomy, physiology, pathology, or *materia medica*, as could fit one skillfully, or even safely, to prescribe in serious cases of disease, or perform surgical operations. Modern medical science is mainly an outgrowth of Christian civilization and enlightenment. It is obvious, therefore, that if Christian missionaries and their families are to reside in pagan lands, they should have with them, or within their reach, as far as may be, educated physicians, also from Christian lands. Their own comfort, the satisfaction of feeling that all is done that can be done in many times of trial, the preservation of life, and proper care for health, call for this.

This usefulness of the physician in connection with other mission families, is however but one item, and that comparatively small, in the statement of his opportunities for usefulness. If the young physician looks for a field in which he may make the most of his education and his skill, in relieving human suffering and prolonging human life; if he seeks an open field, free from obstructing competition; where will he find such opportunities as in connection with many missionary stations? It is well understood that, very extensively, the unenlightened look with great confidence and even reverence to physicians from Christian lands; that wherever missionaries are stationed, especially, they soon learn to do this, and even, in the absence of the physician, will often insist that the missionary, whoever he may be, must prescribe for the many maladies to which among them, not less than in Christian lands, flesh is heir. The qualified, kind Christian physician, may be soon, at almost any such station, overwhelmed with business, with the satisfaction of knowing, in unnumbered cases, that he is giving relief which could not otherwise be found,—that he saves sight or hearing, limb or life, which would other-

wise be lost. Mr. Chester, of the Madura mission, India, who went out, and desires to labor as preacher rather than physician, wrote a few months since : "The people *will* come for medicine, and I have to be very systematic as to the time and mode of administering it. In eleven days there were nearly five hundred patients, reaching sometimes to seventy in a day." Dr. Green, of Ceylon, in a report just received says, "From April 1, to October 1, there were registered at the Station Dispensary, 513, and at the Friend in Need Society's Hospital and Dispensary, [of which he has the supervision,] 2,997 out-patients and 172 in-patients." Dr. Green has also long had a class of several medical students, whom he is training for usefulness in the profession, among their own countrymen. Many will remember the great amount of medical and surgical business which came to Dr. Parker, who went to Canton in 1834. In September, 1835, he opened a dispensary, and in November following he had three hundred patients, and up to the commencement of 1845, sixteen thousand had been received. He had, also, like Dr. Green, medical students constantly. Indeed, the call upon the time and strength of physicians just arrived in mission fields, is often so great as seriously to interfere with the time which should be devoted to acquiring the language of the people.

Thus far, reference has been made only to opportunities for labor and usefulness in medical practice. But the *Christian* physician, no less than the Christian minister, has given himself to Christ; is to live for him; is to inquire, when looking for a field in which to do his life work, where the Lord would have him go. Looking at the matter in this light, how preeminently urgent, often, must be the claims of mission fields. To do what he can in his profession to relieve human suffering and save human life,—in this to imitate his Master,—is a part of the physician's duty to Christ. But beyond and above all this, the obligation rests upon him to make his acquirements and his skill as a practitioner—the good he can do and the influence he can acquire by healing bodily diseases—subserve the higher end of promoting man's moral good; leading the soul diseased to Christ, that it may be effectually healed; building up that cause on earth to promote which the Master healed, and taught, and suffered. And who, in this regard, can have more inducement to look abroad? The ready access which his profession will secure for him, often, to all classes—to the high and the low, the rich and the poor, to women sometimes as well as men, even where customs of society exclude the mere missionary from their presence—affords him great advantage for recommending Christianity, for exerting, personally, a religious influence, and for securing to his preaching brethren, to the schools, and to every effort of the mission, the favor of the people. And it may not be unworthy of notice, that often, the discreet, able physician has more ready access to and more influence with Government officials, than any other member of the mission circle.

The eminent usefulness of physicians in these respects has been often exhibited. Such cases as those of Drs. Grant and Wright, among the Nestorians, will be remembered as most encouraging. In an article on "Medi-

cal Missionary Work," published in the *Record* of the Presbyterian Church, a few months since, it is said: "Reason shows the expediency of employing such laborers. They gain access to classes which other missionaries cannot reach. They remove prejudices, gain the good-will of the people, relieve much suffering, enjoy precious opportunities of making known the way of salvation. Dr. Hepburn, in Japan, receives a company of native doctors from the capital, bringing some of their 'hard cases' to test the skill of the foreign physician, and after operations are performed which fill them with surprise, they and their American friend enter into a friendly conversation about the new religion which he has the privilege of being the first to make known to them. Dr. Kerr, in China, goes forty or fifty miles from Canton, to open a dispensary at a large city, as the best if not the only means of effecting a speedy settlement there of a worthy German missionary. They, and other medical missionaries, engage also in the work of teaching the people in various ways, as well as of healing their diseases. Who can question the usefulness of such labors as these? Doubtless the influence of these medical gentlemen has been increased a hundred-fold for good, by their going out as missionaries to Siam, China, and Japan." A missionary of the United Presbyterian Church (Scotland) wrote from India recently: "Since the closing of the school, we have had leisure to try what would be the effect of a medical mission in Ajmere, which the visit of Dr. Valentine has fortunately given us an opportunity of doing. I am happy to say that the results, whether in the city itself and the country around, or in the neighboring towns and cities, have exceeded our most sanguine expectations. Where no interest existed it has been excited, and where it previously did exist it has been increased. People have a tangible proof set before them that our religion proclaims love to men as well as love to God."

And while, with reference to Christian usefulness, reasons which urge the pious physician to look abroad are so many, the call for his services in his own land is much less urgent than in the case of ministers. Just at this time, the fields opening for ministerial effort in our country are so many and so needy, that the reasons which would detain young men, entering on this work, in their own land, are strong. But the demand for *physicians* at home, present or prospective, beyond the supply, can hardly be as great. The pious physician is providentially so situated, that he seems more at liberty to seek the wide and promising fields open among the unevangelized.

There are now, there are almost constantly, earnest calls from missions of the American Board, and from those of other Boards, for the right men as physicians, from stations where proper regard to the life and health of mission families demands their presence, and where opportunities for usefulness, in all the ways which have been hinted at, are most encouraging. Yet the number of such men offering their services, or who can be found and induced to go, is painfully small. The whole number of physicians now connected with the twenty missions, the one hundred and one stations of the American Board, is only nine, five of whom are also ordained preachers.

But it may be asked, Who should go? What are the qualifications

required for this service, and who possesses them? Certainly not every professedly pious young physician. The same care should be used in selecting medical men for this work, as in selecting others; and by the candidates themselves, the same careful scrutiny of their own qualifications. (a) First of all, there is required the heart—the grace—truly to consecrate one's-self to the service of Christ,—to go abroad not for the sake of fame; not to see the world; not to find a field in which to gain professional reputation and pursue professional business without a rival; but to find and occupy the position of highest usefulness as a servant of the Lord. (b) Those moral, Christian, and social qualities which will enable one to live harmoniously and co-operate happily with others are of great importance, that, so far as he is concerned, there may be no occasion for contentions or alienations, no want of mutual sympathy, respect and esteem in the mission circle. (c) Good common-sense, a quality not so nearly universal as the term would seem to indicate, is one of the essentials. (d) There must be good mental ability and a considerable degree of mental culture. What is technically called “a liberal education,” always desirable, may doubtless be dispensed with; but not mental discipline, and to some extent, scholarly habits. (e) The call for the qualities just specified is specially seen in connection with what may be noticed as another requisite—a good degree of facility in acquiring language. The missionary, whether a physician or a preacher, should acquire (and the sooner he can do so the better) such facility in using the language of the people among whom he labors, as to be well able, not only readily to transact ordinary business, but to communicate *truthfully* and impressively, religious instruction. (f) There is required such a constitution, and such a state of bodily health, as may hold out a reasonable prospect of life and vigor in the field to which one goes.

Possibly inquiries may arise in some minds as to the financial basis upon which missionary physicians should go abroad and be sustained. In all ordinary cases, it is believed, the interest of the great cause will be most promoted by their being sent and supported upon strictly missionary principles, as other missionaries are; receiving a competent salary from the society sending them, and devoting their professional, as well as other talents, to the service of Christ, in the work for which they are sent. In most fields, to a large extent probably in all, their services to the sick will be gratuitous, and whenever it may be judicious to receive compensation, what is thus received will be passed to the mission treasury. The article already referred to in the Presbyterian *Record* takes this view, and adds: “We would not follow the English custom, that of forming a ‘Society’ for almost every thing; a medical missionary society, for example, a society to send out female missionaries, as another example; because this multiplying of home agencies is needless, usually expensive, and often embarrassing to the churches and the supporters of benevolent objects, by presenting claims for their support which jostle, and even conflict, with each other. Let pious physicians, suitably qualified and recommended, be sent out by our missionary Boards precisely as ministers are sent out, having the same relations to

the Board, and the same position on missionary ground in all save clerical duties.' In this way, the temptation of engaging in practice for secular emolument would be removed. * * * When a physician goes out as a missionary, at the expense of the church for his passage and his support for several years, while acquiring the native language, we should regret to see him leaving the disinterested ground occupied by other missionaries. * * * The missionary, ordained or medical, who seeks secular advantage from his position, must suffer a loss of power, we should think, in his own religious experience as well as in his main work."

These thoughts and suggestions are commended to the prayerful consideration of Christian young men now in, or looking forward to, the medical profession. The work of missions must progress, for the world must be so given to our Redeemer for his inheritance, that in it he may see of the travail of his soul and be satisfied. And the claims of this work upon those who would serve Christ in the practice of the healing art, are surely urgent. May they be considered by them in the full spirit of the inquiry, "Lord, what wilt thou have me to do?"

REV. HENRY BALLANTINE.

A BRIEF notice of the death of this excellent man, who had become one of the fathers in the missionary work in India, appeared in the Herald for January; but a more extended notice of him and his work should be given. Mr. Ballantine was the son of a physician, Dr. Ebenezer Ballantine, (for three years surgeon's mate in the army of the Revolution, and afterwards settled in practice at Schodack Landing, on the Hudson River,) and grandson of Rev. John Ballantine, of Westfield, Mass. He was born at Schodack, on the 5th of March, 1813, the youngest of eight children, and in his early youth, "the object of careful training, by very pious, conscientious parents." An older brother says of him, that he was, in childhood, "impulsive, ardent, quick in thought, movement and utterance," and that, to him, "action, bodily and mental, was a delight, and the acquisition of knowledge a luxury." He "learned very early, easily and thoroughly," and had a retentive as well as quick memory.

In 1822, the family removed to Ohio, and the next year it was reduced by the death of both the parents and two older sons. "Thus Henry was left, at the age of ten years, an orphan, without means of his own." He lived now, for a few years, with uncles, first at Columbus, and then at Portsmouth, Ohio. At the latter place he studied the Languages and Mathematics, in the school of a home missionary, and in 1827 he entered the Junior class in the Ohio University, at Athens. Here "he had no superior in his class," as a scholar; and after graduating, in 1829, he was employed for a time as teacher of Mathematics, in the place of a retiring Professor. From Athens he went to Lancaster, Ohio, as a teacher, and in the latter part of the year 1830, he experienced that change which led not only to a public profession

of faith in Christ, but to the consecration of himself to the work of the ministry, and to the cause of foreign missions. "From the moment of his taking Christ as his Saviour and Lord, he was a whole hearted, active and happy Christian." He united with the church at Lancaster in July, (1831 ?) ; taught for a time in an Academy at Worthington, Ohio ; commenced his theological studies at Princeton, but was obliged, by ill health, to leave the seminary ; again taught, at Milan, Ohio, where "he secured the warm attachment of his pupils ;" then resumed his studies at Union Theological Seminary in Virginia, but completed them at Andover, in 1834. He had already, while at Princeton, apparently, decided in favor of a missionary life ; was licensed to preach by the Andover Association, at Methuen, Mass., in December, 1834 ; was ordained at Columbus, Ohio, April 6, 1835 ; was married, May 5, the same year, to Miss Elizabeth Darling, of Henniker, N. H., who was the faithful and very helpful companion of his whole subsequent life ; and sailed with her, and with several other missionaries, a few days afterwards, May 16, for his work in India. He arrived at Bombay, October 11, and seems to have resided there for a short time, but in 1837 was at Ahmednuggur, the station with which he was connected ever after, and at which he lived to see much accomplished in the work which he so greatly loved. The state of his health constrained him to leave for a visit to the United States, near the close of 1849, and he arrived at New York, with his family, in May, 1850. On the 10th of July, 1852, Mr. and Mrs. Ballantine sailed again for India, with some of their children, but leaving the three eldest in this country, for purposes of education. Two of these subsequently returned to the mission field, one as the wife of Rev. S. B. Fairbank.

As Mr. Ballantine was, in the words of one of his associates, "one of the best and most laborious of men," it is not strange that after a missionary life of thirty years, during about twenty-seven of which he was on the ground, in a field somewhat trying to health, but where his labors were many and arduous, he should have been, in May last, so enfeebled as to lead his physician to urge his immediate return to a cooler climate, in his native land. One who has furnished some account of his last days writes : "This advice was very distasteful to him, and he at last refused to have the doctor come to see him, saying he would only urge him to go home. He exerted himself to throw off his disease, and would go before his class and try to attend to the young men ; but was only the more prostrated by such efforts. In August he went, with the advice of the mission, to Sholapoor, Poona and Bombay, to try the effects of a change, and to consult more experienced physicians. He was again urged by them, strongly, to return home ; and to go at once, taking the quickest route, by way of the Red Sea. His heart was almost broken by this decision, and he wrote, weeping, 'The Lord does not count me worthy to labor any longer for him in my beloved field.'

"He left India, with his family, September 4th, and hoped to reach America about the first of November, before the cold of winter should set in. But God's ways are not as man's. He allowed him to be detained in the

Red Sea four weeks. The coal gave out as the steamer was within two days' sail of Suez. Mr. Ballantine felt the heat by day, and the heavy dew by night, to be very trying, and grew weaker every day.

"But though this was a time of trial, it was also a season of rich spiritual enjoyment. He spake often of the glory of the Lord, as displayed in that region to the children of Israel, and had great longings to behold that glory in its full blaze. He prayed that he might soon see it, and that all might be prepared to behold it."

At Cairo a physician was called, who agreed with those who had been consulted in India, spoke of him as very weak, but urged his pressing on to a more bracing climate. He lived but two weeks after this. A missionary sister with the company, wrote as follows, on the night of November 9:

"Steamship Tripoli, off Portugal, Latitude 42° 10' North, Longitude 4° West.—At half past nine o'clock Mr. Ballantine fell asleep,—blessed sleep, from which none ever wake to weep. For two hours he had been unconscious, or nearly so, but his wanderings were pure and beautiful. He began to pray aloud,—‘Heavenly Father, into thy care I commit my children Care for them; watch over them; guide them in the truth, every one of them; let not one of them fail, for Jesus' sake.’ Again, he seemed to be praying for one of them in particular. We could only gather—‘Draw him to thyself; bless him; keep him.’ Again, he said, ‘Make him thine; sanctify him and keep him safe.’ He murmured something about worldly cares, but then added, with great emphasis, ‘Why trouble myself about these things? The Lord will provide.’ Then he would exclaim, ‘Marvelous are thy works, oh Lord, and that my soul knoweth right well. Wonderful, wonderful, wonderful. Oh that men would praise the Lord for his wonderful works,—love and adore him.’ ‘A little child shall lead them, even a little child.’ ‘How sweet it is to leave all with Jesus. In Him is all my trust. He will not forsake me.’ ‘Heavenly Father, thou art my protector, my guide even unto death.’ ‘Lord God, I commit myself unto thee. Come, come Christ; oh take me. I have waited for thy salvation, oh Lord.’ * * * Soon his head drooped. We laid him back on his pillow, and he gently breathed his life away. There was no struggle, no groan. His breathing simply stopped, and he was with his Saviour, beholding that glory he had so panted to see without a veil.

"Thus closed the life of one who had labored without fainting for so many years. The next day, at the dawn of the sun, the captain, officers and sailors assembled; the coffin was draped with the American flag, the burial service was read, and his body was committed to the deep, but his spirit was with God."

Respecting the work of this brother in India, Mr. Bissell, one of his associates, writes: "This is the second heavy blow which the mission has received the present year. The first bolt fell upon our youngest volunteer, Brother Chapin; now a veteran has fallen, who has been thirty years in the service. Our little band of missionaries will not be the only mourners under this bereavement. The heavy tidings will press like a burden upon

the hearts and bring tears from the eyes of multitudes in Western India, to whom his face was familiar. ‘We have lost a father,’ they will say; and they will weep like orphans. Mr. Ballantine was earnest, laborious, and successful. He was honored by the Master with a long period of service, and was permitted to gather much fruit of his labors. One might almost covet for himself such an active, successful life. An accurate knowledge of the Mahratta language, added to an acquaintance with Sanscrit, prepared him to become a translator of the Bible; and he has left the impress of his idiomatic Mahratta on many parts of the sacred volume in that language. The two hymn books prepared by him, one for use in the churches and the other for the children, containing, together, four hundred hymns, are another monument of his untiring devotion, and abundant labors for the good of the people among whom he lived. The rendering of the spirit and thought into the Mahratta is so faithful, that often the translation seems to possess all the beauty and force of the original. In other ways, also, the additions to the Christian literature of the Mahratta language by Mr. Ballantine were large.

“But it was not only, or chiefly, as a translator that his usefulness appears. He was an *earnest preacher*, and in this, perhaps, more than in any thing else, was the secret of his usefulness. He was a strong advocate of the principle that *preaching the gospel* is the first duty of the missionary; not to the *exclusion* of schools and other instrumentalities, but as the *chief means* to be employed for the conversion of the heathen and the building up of the churches. In connection with his other labors, therefore, he preached in the chapels of Ahmednuggur on the Sabbath, in the streets and rest houses on other days, and when he could be relieved from the care of the central station, delighted to go out on tours through the villages, preaching to the heathen and confirming the Christians. During the last five years of his life, a large part of his time was devoted to the instruction of two theological classes of young men, who were preparing for the ministry. His heart was set on supplying the churches, as soon as practicable, with native pastors.

“But his work is done. The weary laborer rests; the faithful servant has gone to his reward; the victor has won his crown. It matters not that the sea is his tomb, ‘and no man knoweth his sepulchre.’ He has left monuments more beautiful and enduring than marble or brass. In his last letter to me, written at Bombay, in August, just before he left India, he says, ‘I would not leave unless compelled to do so. I hope you will come out next year. H—— is overworked now, and will break down, I fear. Can you not bring a new missionary with you? Just think of the wants of the mission! How few the laborers!’ This appeal has double force now, from the death of him who wrote it. Will not some one respond to it, and accompany us on our return next year? May the Lord of the harvest send forth laborers into that field!”

Another member of the mission, Mr. Barker, states: “For more than eleven years Mr. Ballantine was my correspondent, teacher, counsellor and co-laborer; and my recollections of him, in each of these relations, are

exceedingly pleasant. With the exception, *perhaps*, of Theodore Frelinghuyzen, (as Chancellor of the New York University,) I know of no man to whose influence I am so much indebted, as to that of this dearly beloved Christian brother.

"He had natural abilities of a high order, and I have rarely seen a man who could accomplish so much literary labor, in a given length of time. When fully aroused, his mind worked with wonderful rapidity, and he composed with great celerity. His labors were abundant, at times almost overwhelming. For several years he was secretary and treasurer of our branch of the mission, editor of our semi-monthly paper, and acting pastor of two churches; and in addition to all this, he taught in the school for catechists, lectured to the theological class, and carried many Mahratta publications through the press. An accurate and erudite scholar in several departments, he had a rare facility for acquiring language. He spoke the Mahratta *very* fluently, and well educated natives have told me that he seldom made a mistake, either in grammar or idiom. His thorough knowledge of the language was one great cause of his marked success as a missionary, and I would call the attention of *every candidate for the foreign field to this fact*.

"His unusual quickness at repartee, and occasional withering sarcasm, fitted him to grapple with quick-witted, conceited, often *abusive*, advocates of idolatry, and wicked apologists for all manner of iniquity. I have been with him when he was compelled to engage in discussion with the shrewdest, but worst of men, and often have I been amused to see captious, unfair opponents silenced, and forced to slink away thoroughly discomfited.

"But it was only *when compelled to do so* that he used this power of invective; for he had a warm, loving heart, and when at liberty to choose his subject, preferred to speak of the wonderful love of God as manifested in Christ. On this, and similar themes, he spoke with great fervency and power, and 'All the people were very attentive to hear him.' He once preached from the text, 'The blood of Jesus Christ, his son, cleanseth us from all sin,' and after the sermon, a poor, decrepit man of eighty, came, leaning on his staff, and said, 'Is that true? Does it cleernse from *all* sin?' 'Yes, from *all* sin.' 'But suppose one *has killed several men*, as I did when I was a gang-robber?' 'The blood of Christ can cleanse even such as you,' he replied; and this aged robber and murderer soon became a humble Christian.

"Mr. Ballantine was successful as a pastor, by reason of his quick sympathies and winning manners. It was often my privilege to go with him to the wretched abodes of the sick and afflicted, and there was something very touching in the affectionate, paternal way in which that great and good man gave them comfort and instruction. He dealt faithfully but kindly with the weak and erring native Christians, for he knew how to temper severity with the love of Him who said, 'Neither do I condemn thee: go and sin no more.'"

LETTERS FROM THE MISSIONS.

Hawaiian Islands.

H I L O — H A W A I I .

LETTER FROM MR. COAN, OCTOBER
16, 1865.

Tours — Church Building — Contributions.

In this letter, Mr. Coan reports tours in his field, and gives items of intelligence on several topics which are of interest. He encountered, as in some former tours, rains, swollen streams and foaming torrents, and was for some time weather bound, but visited native pastors and preachers, of whom, and their work and influence, he speaks well. He mentions that he has now a theological class of ten, who go out and preach on the Sabbaths, combining study and Christian labor. A few extracts from the letter will be given. What is said in regard to schools is of importance, in view of fears which have been expressed respecting them, in connection with the recent action of the Government.

My last date to you was July 12. Since then I have made extended tours through all Puna and Hilo. The churches were in a state of peace, and my intercourse with them was cheering. Several candidates were received to church fellowship, and a number who were under censure were restored.

Two new meeting-houses are nearly completed in Puna. One will cost about fifteen hundred dollars, and the other, with thatched roof and without steeple, about five hundred dollars. For a third church in Puna, more than five hundred dollars have been collected and deposited with me. At this place three hundred and ten dollars were contributed in a day.

In North Hilo we have one neat church, with a bell tower, finished, and about half the funds are collected for four more. All the cash collections made in Hilo and Puna, since the first of

July, amount to more than two thousand five hundred dollars. The larger portion of this is for meeting-houses; the balance being monthly concert collections. At our central or station church, the monthly concert collections, for the last four months, range from sixty-seven to eighty-five dollars per month. The smaller churches do less, but some of them are doing nobly in contributing for new church edifices.

The Schools—Foreign Pastors.

I have free access to schools, as in former years. Our local school superintendent requests me to visit and examine all our government schools whenever I choose, and especially to look into them when on my tours. I collect teachers and children as usual, in meetings, at all the stations where I travel. In this district there is, as yet, no very special change in the appearance of the schools. The difference in our town is, that the boys and girls are separated, the former being under the care of male teachers, and the latter of females. The Bible and prayer are allowed in our schools; sectarian teachings and religious dogmas are forbidden. We have hope in God that the schools will prosper.

After some notice of evils existing in one district of the Island, Mr. Coan says:

Whatever may be our speculations, all patient laborers and careful observers here will, I think, admit, that the time has not yet come when we can safely withdraw foreign pastors from large fields. Our native converts do much, very much, for which we are thankful to our Lord; but their efficient and permanent influence depends more than most people are aware, on the wise, gentle, steady and personal superintendence, and the Christian influence and example, of some one near them.

Ceylon Mission.

SEMI-ANNUAL STATION LETTERS.

THE October semi annual letters have been received, from several of the missionaries and native pastors in Ceylon. The work, in most cases, seems to be progressing with about the usual degree of interest, encouragement, and trial. Mr. Howland mentions that a class of ten has left the theological and training school at *Batticotta*, all but one of whom are church members, and all are now connected with the mission work, most of them as village school teachers. The new class, of eighteen members, is doing well; and an advanced class, of six, has been received, by way of experiment, for special training for mission service. Mr. Howland's duties in the school keep him from labors he would gladly perform among the people, but "the catechists seem to be faithful." One case of religious inquiry and hopeful conversion is mentioned with interest—that of a young man who meets much opposition from his mother, wife, and other relations; but he says, "you may give me all the rupees you can collect, and I will not leave Christianity." On the other hand, "there are some cases of turning back to heathenism."

Mr. Hastings, of *Manepy*, reports the addition of three persons to the church, one an old man, whose case seems to have been one of considerable interest, and the others young men. Evening meetings at the villages he speaks of as well attended, while most of the schools of the station "are in a better state than they were last year." Mr. Hastings writes:—

This month, our mission enters upon its fiftieth year. Forty-nine years ago, on the 3d of October, as appears from the Records, the first meeting of the mission was held in Jaffna. Mr. Warren was chosen President, Mr. Meigs, Corresponding and Recording Secretary, and Mr. Richards, Treasurer. Since that time, no less than thirty-two missionaries, with their wives, and three assistant, unmarried missionaries, have joined the mission, of whom only six missionaries, with their wives, and one assistant missionary, are now in the field. Two, who have seen forty-six years of service in this mission, and who

entered upon the work before some of us were born, are still laboring with us. As we review the past, and consider what has been accomplished—what progress has been made—we feel that labor has by no means been expended in vain, and that we can truly say, "Hitherto hath the Lord helped us." As we look forward, we are impressed with the greatness of the work yet to be done, before Christianity, with its institutions, is fully established among this people, and with the necessity of girding ourselves anew for the work, and entering upon it with more of faith and earnest prayer.

In view of the work before us, we may well exclaim, "Who is sufficient for these things;" but in view of God's promises and faithfulness, we have every reason to take courage, and engage in our work with new hope.

Dr. Greene is encouraged to see a beginning made, in "effort to extend the number of native pastors." He states: "Three of our best young men have been notified to prepare for examination for licensure to preach the gospel. I long to see a native pastor for every one of our churches." He is instructing a class of eleven intelligent young men, training them for the practice of medicine; and at the same time is preparing medical books, with the assistance of these pupils, for printing in the vernacular.

Mr. Quick, of *Panditeripo*, reports that a man of whom, in his previous letter, he wrote discouragingly, has been restored to the fellowship of the church; but this exasperated another member, and his conduct has been such that he has been suspended. There are some candidates for church membership, Sabbath congregations are fair, and "good attention is given to the truth preached."

Mr. Quick also reports in regard to *Tillipally*. Mr. Cornelius, formerly native pastor there, accused of immoralities, resigned his connection with the mission, and his resignation was accepted some months since. "The church is in a low state, and the members seem discouraged." The heathen take advantage of the conduct of Mr. Cornelius. Mr. Quick's "means of access to the station are such as to make labor there very wearing;" and a faithful, active man is needed, to reside at the place.

Mr. Smith, of *Oodoopitty*, mentions the admission of one member to the church at that place, by profession.

Mr. Hunt, native pastor at *Chavagacherry*, reports one adult, a young man, baptized, and four others apparently "seeking the truth," Sabbath audiences increased, some members of the church more awake to the importance of personal Christian effort, and a good degree of benevolence in contributions. One Christian recently handed him his offering to the Lord,—'more than he ever expected to receive from one in his circumstances,'—amounting to £2. Mr. Stickney, native pastor at *Oodoopitty*, also reports one admission to the church there. But Mr. Asbury, native pastor at *Navaly*, is obliged to mention the suspension of three members; two for marrying heathens, and the father of one of these for the countenance he gave to such a marriage. There are three candidates for admission to the *Navaly* church. Mr. Asbury also reports "a Bible tour," of nine days, by himself, a catechist, and four training-school young men, to several islands, on which they visited 467 houses, addressed 2120 persons, and disposed of 138 portions of Scripture and 495 tracts.

Madura Mission—South India.

MANAPASALIE.

(40 miles S. S. E. of Madura.)

LETTER FROM MR. CHANDLER, SEP-
TEMBER 1, 1865.

IN the absence of Mr. Taylor, now in the United States, the Mandapasalie station is under the supervision of Mr. Chandler, of Tirumangalam. He is able to spend but little time in that field, but on a recent visit he gave special attention to the apparent efficiency of native laborers in the villages, with particular reference to the influence of a sufficient support, enabling the catechist to give his whole time to Christian effort, and an inadequate provision for his necessities, so that a portion of time must be devoted to secular pursuits. Statements are made in regard to the usefulness of certain helpers, some of whom receive compensation which gives a comfortable subsistence to their families, while others do not; and his conclusion is, that the former are, as a rule, much the most efficient and reliable.

Flourishing Congregations.

The statements in regard to some congregations in the care of helpers are encourag-

ing, and there is, he thinks, "on the whole, a hopeful state of things in the Mandapasalie station district."

The congregation at Partiamputty is increasing. Nearly all recite lessons, and seem to be growing in grace and knowledge. None have yet been admitted to the church, as it is comparatively a new congregation. A very flourishing school has recently been established, in which heathen and Roman Catholic boys study with the Christians.

The next congregation is in the large town of Arupacotta. Here also is a catechist (educated in Tinnevelli,) who depends entirely upon the mission for his support. He owns no land, nor has he any relatives in the village. The congregation is perhaps the most flourishing of any in the district. On my last visit, the small church was crowded. This congregation is also one of only a few years standing. All learn Scripture lessons, and some five or six of the adults are candidates for admission to the church. The principal man said to me, that he and his wife, also his mother and his two sons, with their infant children, all wished to be baptized. I was much interested to look upon the representatives of four different generations, all met to worship the true God. The catechist has an educated wife, who renders valuable assistance in teaching the women and children. The people are beginning to discuss the subject of church extension. They propose to pull down the back wall of their church building, remove it some eight feet to the east, lengthen out the roof, and thus make a room large enough to seat all the members, which the present room will not do. Here is growth.

Death of an Efficient Native Pastor.

I visited several villages under the care of Pastor Vathanaiken, of Samiputty, and was very much cheered with the prospects of the work there. The church building at Samiputty, not a large

one, was well filled, and the members seemed to be walking according to the gospel. I many times felt and expressed my thanks, that we had in that remote part of the district so valuable a man as Pastor Vathanaiken, and you may judge something of my feelings, when a note from Pastor Zilva announced his sudden death, by cholera.

On the morning of July 19, he was in his usual health, and visited two villages. While walking home he was taken suddenly ill, and by the time he reached his house, the disease had fastened upon him its deathly grasp. He had no medicine in the house; a catechist from a village four miles distant was sent for, who gave him a little ginger tea; but he sunk rapidly, and died about five o'clock the same afternoon. He said to his weeping wife and children, "It is ordered of the Lord, and let his will be done. Do not weep for me, but remember all I have taught you. Have no anxiety about me. I have told you before all I should wish to say now."

Early that night the corpse was placed upon straw in a country cart, and taken to his native village, ten miles distant, nearly all his congregation, with the desolate widow, following on foot; the small children sleeping soundly by the side of their dead father. On the afternoon of the same day, the 20th, more than two hundred persons assembled at his funeral, which was a solemn and impressive occasion, its stillness contrasting strangely with the noise and tumult of a heathen burial. Christian, the pastor at East Karesakulam conducted the services. Pastor Vathanaiken came from the Pullar caste, of whom there are a large number in the vicinity where he labored; and as far as I can learn, he was very highly respected by them all. How his place is to be filled I cannot now see.

Distressing Poverty.

One sad thing in regard to East Karesakulam, and many other congregations

is, that with the present high prices, the people feel the pressure of poverty to such a degree as to make *self-support* a matter of all-absorbing interest. Many catechists, with their families, grow lean, and walk about with a feeble step, from utter inability to obtain sufficient food. Two men have left mission service from the Tirumangalam station, solely because the pay allowed by the mission would not furnish them and their families with food and clothing of the cheapest kind. It is useless to talk about men reduced, as many of the members of our congregations are, to such abject poverty, doing much beyond supporting themselves. I have presented the importance of giving in nearly every congregation in this field, expounding, verse by verse, the eighth and ninth chapters of 2d Corinthians, and many have contributed their four annas to the Native Evangelical Society. I honestly believe that some of them, reckoning on the principle indicated in Mark xii. 43, have given more than those who, of their abundance, give ten, twenty, or thirty thousand dollars yearly to our Board. These give of their penury, those of their super-abounding wealth. It will always be my object to develop, as fast as possible, a benevolent spirit in the minds of the people, and to get from them all the help we can; but many, even the great majority, have actually nothing to give.

Nestorian Mission.—Persia.

O R O O M I A H.

(Near Lake Oroomiah.)

LETTER FROM MR. LABAREE, OCTOBER 15, 1865.

Meeting of Helpers.—Death of Mr. Rhea.

ALLUDING, first, to a convention of native helpers, recently held, "from Tuesday afternoon to Thursday morning," Mr. Labaree says:

Never have our native brethren come together under circumstances so deeply afflicting and impressive. The death of

Mr. Rhea occasioned a more profound sorrow among the whole people, than any event I have known. During the long absence of Dr. Wright, and from other changes in the mission, the eyes of all had come to rest on him, as their advocate and protector in their oppressions. His zeal and success in their behalf, had won for him a large place in the hearts of the enemies of the truth as well as of its friends,—of papists as well as of evangelical believers. Our helpers, especially, were affected deeply, and came together solemn and tender. We had an unusually good meeting. Indeed, I doubt if, for many years, our brethren have gone home to their villages in a more thoughtful mood than when they dispersed at the close of this meeting.

The first evening was given to services in commemoration of the life and death of Mr. Rhea. A very eloquent and fitting tribute to his memory was read by one of our best helpers, which was followed by numerous extempore speeches, all interesting, a few intensely so. These exercises contributed much to the solemnity and harmonious spirit that pervaded the subsequent conferences. Even thus soon could we perceive, that our great affliction was yielding rich fruit.

Reports and Essays.

In the course of the meeting, the following papers were read and discussed: A Report on the state of Village Schools; a Report on Benevolent Contributions the past year, and methods for increasing the amount; Essays upon—“Our obligations to give special attention to the spiritual interests of children;” “Methods of promoting true revivals;” “How shall we revive the decaying missionary spirit of the church?” “The duty and the ways of a better observance of the Sabbath.”

Religious Interests.

Reference is made to “a painful degree of worldliness prevailing among Christians,” an

increase of wine drinking, alienations, and other evils; so that “Dr. Perkins remarked at the convention, that in all his thirty years of missionary life, he had never felt so great solicitude in regard to the Lord’s work.” Mr. Labaree states, however, that there are “some faint signs of encouragement,” that “the helpers seem to be waking up to the downward course of things in the church,” and that it was determined, in connection with the subject of revivals, to observe a special day of fasting and prayer; and he adds:

Though the cloud on the horizon is scarcely the size of a man’s hand, and though the earth is exceedingly thirsty, yet we look with much faith for the refreshing rain of the Holy Spirit upon our work, ere long. We beg of those at home who love the cause of our Lord Jesus Christ in Persia, and are wont to pray for its peace, that they will cause their faith and prayers more richly to abound in our behalf, at this season.

Death of “Sanem.”

Death has again entered the circle of Nestorian Christians and taken Sanem, “one of the most prominent female members,” “one of the first Nestorian girls educated by the mission,” “one of the earliest converts,” “a woman of fine talents” and of high Christian character, who “had no equal among her people as a faithful Christian mother.”

Religious Revolution in Gavar.

Mr. Shedd is in Gavar, where a remarkable religious revolution is in progress. We have sighed over the barren soil of that dark plain, year after year, as we looked for fruit and found none. There is a prospect, now, of its being turned suddenly into a most fruitful field. Some time since, a large portion of the Nestorians secured the removal of their malek, or chief, who is a rank oppressor, but one of the wiliest Nestorians I have ever known. He carried his case before Mar Shimon, and with bribes secured his place again. The people, upon this, determined to abandon Mar Shimon and his corrupt religion, and become Protestants. Great pains have been taken to show them the true

nature of Protestantism, and the difficulties in their way. They have been pointed to those among themselves who have suffered much persecution because they were of this way; but they remain firm in saying that they will have nothing to do with their old religion, which seems only to rivet their oppressions upon them.

Nearly a hundred men, from different villages, went before the Mudir, and declared themselves Protestants, and desirous of a separate malek. The petition was received; they have chosen our helper in Dizza, (the head quarters of Gawar,) as their chief; and the deputy of the Pasha, on a visit at Dizza, cordially acknowledged them, and was about formally, in public, to recognize the new community. We, of course, have our fears that Mar Shimon may entice or frighten many or all of them back; but at present they stand firm, are "eating their fasts" openly,—a very great step there,—are driving off the church beggars coming from Mar Shimon's diocese, and in many other ways showing their disgust with their old religion. They are asking for preachers and teachers, offering to assume the incidental expenses of the schools.

If this rupture proves a permanent one, there is reason to think it will extend to other districts of the mountains. Our prayer is, that the Lord will make it an opening for the rapid furtherance of the gospel in the dark places of the Koordish mountains. We have reason to believe there is no small dissatisfaction and disgust with Mar Shimon in other provinces.

Syria Mission.

T R I P O L I .

(46 miles N. N. E. of Beirut.)

LETTER FROM DR. POST, NOVEMBER
12, 1865.

DR. POST writes from Abeih, respecting a visit to Safeeta and Hums, occasioned specially by a difficulty in the church at Hums,

growing out of "an imperfect understanding of matters of church order." He was accompanied by the chief teacher in the Abeih seminary, "an excellent Christian man, and a discreet and experienced adviser." At a little village on the way, calling on a government functionary, they found to their great delight, that his wife was a sincere Protestant, though she has no sympathy in her family, and if her sentiments were known "by the ferocious people, she would not be safe for an hour." At Hums, the difficulty was readily and amicably adjusted. The brethren there, Dr. Post says, are "a very ardent body of young men; and when kept within the bounds of order and system, do more than any similar body of Christians in Syria, for the spread of truth and the advancement of the Redeemer's kingdom."

Safeeta—The Persecutions.

Respecting the condition of affairs at Safeeta, to which place they took a new teacher, our brother writes :

We found the brethren now gathered again after their separation, and all things promising well for the winter course of training and preaching. They have indeed been through a fire of persecution, and I trust that some at least have come out brighter, more purified, from the flames. The family of tax gatherers alluded to on a former occasion, used all means of fraud and bribery to induce the Moslem Governor to oppress them and steal their property, that they might be forced, by starvation, back to their old religion. Turkish soldiers were sent to the houses, and ordered to break all that could be broken and eat all that could be eaten; to beat the men and abuse the women.

These cruel orders were so effectually carried out, that the people were driven from the village, and in many of the houses, all that they had laid by in store, as provision for the winter, was stolen from them. Even the wheat on the threshing floor was taken, and the straw set on fire, by these ruthless barbarians. Add to this, that the year is one of almost famine from the locusts, and of stagnation in all business from the cholera, and

you can picture the distress into which they have been plunged.

The Children—Improved Morals.

We found them in a state of distressing poverty, notwithstanding they had received some charity from various quarters. Some of the children were almost naked, and all scantily and insufficiently clothed and fed. Yet not one of the children asked for clothing, and all seemed anxious for books and instruction. They flocked about us like a swarm of bees, buzzing away at their reading cards and primers, and seeming quite happy when we made any commendatory remark, or even looked at them as if we approved of what they were about. The greatest change is apparent in them. They have extorted from the enemies of the truth the confession, that their religion has reformed their morals, and made them obedient and tractable. "From the mouths of babes and sucklings Thou hast perfected praise, that thou mightest still the enemy and the avenger."

A Sifting Time to Come—The Priests.

There must always, in movements of this kind, come a time of sifting; and no doubt a considerable number of the Protestant families will be brought back to their old church. As yet, however, only two have gone back, and they have not bettered even their worldly condition by the change; but have merely put themselves again under the power of their old masters. The priests, who for awhile leaned to the sect, from worldly motives, when they failed in their ends, turned on the fellahs with savage ferocity. We thank God that they are in no way mixed up with the evangelical movement, as this circumstance, on all accounts gives more hope of the perpetuity of the change. Priests are a bad class of men, for whom there is little to hope.

Seeking Relief.

When the persecutions of the fellahs became too hard for endurance, they turned to every quarter for help. Failing to find relief from English intervention, they went in force, first to the Governor of Tripoli, and not gaining any redress from him, to Damascus; taking with them their wives, that the sight of their distress might move the hard heart even of a Mohammedan ruler. The Governor General had gone from Damascus, but they did not despair. They followed him to Hums, and Hamath, and Akkar, and went again to Damascus, and at last secured a hearing from him. On learning the particulars of their case, he promptly displaced the house of Besshoor from their office of tax gatherers, and gave the poor fellahs some money in token of his sympathy.

Present Prospects—Bibles Purchased for Sale.

They are still oppressed by the Governor of their district, who has been largely bribed in this matter, but are now back in their homes, and enjoying religious advantages such as they never before possessed. Under circumstances so trying, the faith of many even in a Christian land would have wavered. Will not our brethren pray that they may be sustained? We have taken three of the most promising young men, to be sent to the training school in Abeih, and hope much from them.

Recently, a man from B'hardee, a village half a day north of Hamath, came to Hums and bought six Bibles, at two dollars each, with the expectation of selling them in his district at a profit. This is not the first nor the second time that this person has engaged in this business. He has disposed of many Bibles and Testaments.



Western Turkey Mission.

CONSTANTINOPLE.

LETTER FROM MR. TROWBRIDGE, NOVEMBER 7, 1865.

THIS letter is very gratifying in the character of its statements respecting the state of things at the out-station, which Mr. Trowbridge had recently visited.

Progress at Rodosto.

On the 28th of October I went to Rodosto, to visit the little church and community there. Since I was there in August, 1864, no little progress has been made. The community is small, and most of its members are poor, earning their daily bread by hard labor, yet they manifest a good degree of willingness to contribute for the support of their own institutions. They have given more than two hundred dollars in gold towards a new chapel, on the western side of the city. They have also paid all the incidental expenses of the two schools and chapels,—such as for wood, lights, keeping the chapels and school-rooms in order, &c., and they have paid one dollar and three quarters per month towards the support of their pastor. Just before my late visit, they raised, by subscription, fifty dollars in gold for the purchase of a small burial place, for their own community. About three months ago, of their own accord, they organized two Sabbath schools for the study of the Scriptures. These have been well maintained ever since, and are attended by men, women and children. One is held in the chapel on the eastern, and the other on the western side of the town. The teachers are men and women from their own congregations. Recently, and before my visit, they formed a society to raise money and send a helper to neighboring Armenian villages. The subscribers to the funds of this society are the men, women and children of the congregation; and the amount subscribed is about three dollars and a quarter per

month. The whole number of tax-payers is only thirty-four, and several of these reside most of the time in Constantinople, and make their contributions there.

But more than all else, the spirit of harmony and consecration that seemed to prevail, greatly gratified me. I have visited Rodosto many times before, but have never seen such anxiety to *have a part* in God's great work as prevails there now. That is the spirit we all need, at home and abroad,—missionaries and native brethren alike; and *that* spirit will call down God's blessing upon those who have it.

I came away feeling that the gospel had really *taken hold* of the hearts of the brethren and sisters there; and when this can be said of even a *few*, we may feel sure that others will be reached, for the true Christian church is emphatically a "*Self-Propagation Society*." I came back, also, deeply impressed with the thought, that we should do more, as missionaries, to bring forward, develop, train and *use* the native Christians. There will be some risks in putting forward native pastors, preachers and church members, but unless it is done, our missions will be a failure.

At some other time I hope to write you particularly about our work here, in Constantinople. I can only say now, that I have not felt so much encouraged at any time as I do now, since first coming here to reside, in 1861. Pray for us, that a rich blessing may descend upon us during the coming winter.

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CESAR EA.

(370 miles E. S. E. from Constantinople.)

LETTERS FROM MR. FARNSWORTH, OCTOBER 19 and 22, 1865.

Visit to Angora and Istanos.

THE first of these letters was commenced in September, at Yozgat, and has reference specially to the writer's then recent visit to Angora and Istanos. He visited other places also, but his tour (of 30) miles) was undertaken specially on account of the persecu-

tions at Istanos, that he might see and assist the brethren there. Leaving home August 4th, he spent the first Sabbath at Soongoorloo, from which place eight persons had recently been received to the church at Yozgat, 36 miles distant. He reached Angora, 66 miles from Soongoorloo, August 9, and the next twelve days were divided about equally between Angora and Istanos, at each of which places there is a small band of Protestants. The Pasha at Angora, upon whom he called early, and who "has formerly treated the Protestants with much indignity," was "extremely polite and obliging," and while he was there set off to the Protestants a very desirable lot as a burying ground. Whatever may have been the feelings of the Pasha heretofore, Mr. Farnsworth thought him now "prepared to do for the Protestants that which is just and equal." Some of these Protestants at Angora pleased our brother much; and he felt strongly that "the place demands, at least for a few years, the presence of American missionaries." While he was there, "the Osmanli brother who," he says, "was the only firm Protestant I found on my first visit to that place, four years ago," at his own urgent request, was baptized. This, he remarks, "may be considered as an important step in advance, it being the first case, so far as I know, of the public baptism of a Moslem convert in the interior." The history of this man, one "of romantic interest," is noticed at some length, but must be mostly omitted here. He has been twice imprisoned on account of his interest in the truth, "heavily ironed, tortured in various ways by the jailor, insulted, beaten, pinched and tormented by Moslem wretches, his fellow prisoners;" his wife, his children and his property have been taken from him, and "he has, literally 'suffered the loss of all things.'" Still, he appeared firm in his adherence to the truth. It should perhaps be said, however, lest an impression should be made exposing to subsequent disappointment, that an unfavorable statement as to this man's stability, of later date than Mr. Farnsworth's letter, but which needs confirmation, has reached the Missionary House.

Istanos—The Persecution.

The story of affairs at Istanos, and of the apparent success of efforts to secure better treatment for the Protestants, though somewhat long, will be given in Mr. Farnsworth's own language.

Istanos, eighteen miles west of Angora, is a large, flourishing Armenian vil-

lage, of some two thousand souls. Here there is a very interesting work; but for the last three months the brethren have suffered pretty severe persecution, more severe than usually falls now to the lot of men accepting the gospel, but just what was extremely common a few years ago. Indeed, I felt, as I moved about the town, and saw the state of feeling among all classes of the people, from the bishop and priests down to the children in the streets, that I had been set back to the times of ten years ago. There are now, at Istanos, ten Protestant brethren. There were more, but persecution has reduced their number. [For some previous account of persecutions, &c., at Istanos, reference may be made to the *Missionary Herald* for October last, page 300.]

Though the Pasha called the ring-leaders of the persecution, and compelled them to give security for their peaceable conduct in future, they soon broke their word, and the case was referred to the Sublime Porte. The result was, an order to the Pasha to see that the guilty persons were brought to justice. This was sent to the native preacher, who immediately presented it to the Pasha; and he gave him a written order to the Governor of Istanos District, for the punishment of the offenders. This paper was still in his hands when, quite unexpectedly, I arrived. Thus, in a most unlooked for and providential manner, I was enabled to go to Istanos armed with an order from the Government for the punishment of the persecutors.

Interview with the Governor.

The preacher accompanied me, and we found on our arrival, that the Governor and the Judge of the district were then stopping in that village. This, too, was a most favorable providence. We at once presented to them our order, and they very politely read it to us. The Governor evidently felt himself to be in a difficult position. The Protestants

were so few and weak that they could easily be neglected; but the commands from his superior were clear and emphatic, and, backed as they were by our presence and importunity, could not well be disregarded. On the other hand, the persecutors were strong in numbers and in political influence, and their enmity might cost him his place. He evidently felt that the part of wisdom was to conciliate. He assured us that he would see justice done, but at the same time tried to explain away, or excuse, the various causes of complaint. We insisted that his orders should be executed, and that before we returned to Angora, where we should expect to report to the Pasha.

Second Interview—Reprimand of the Persecutors.

The next day we called again, and were urged very strongly, the judge joining in the plea, to cease all further prosecutions, as the persecutors were very sorry, and would surely behave well in the future. To this, we told them, we could by no means consent; as we had conclusive evidence that in all grades of society,—bishop, priests and people, old and young,—the spirit of persecution was rampant. After several interviews, the Governor decided to summon the leading Armenians to a sitting of his Council, and to read to them the order of the Pasha, and then dismiss them with a smart reprimand. He said that with this they would be sufficiently humbled, and would persecute no more. He agreed to call us also, to witness the scene. This was less than our brethren expected, and really less than the gravity of the offences demanded. It only remained, however, for us to make the most of our privilege of being present.

In due time a messenger came to us, with an invitation to the council-room. On entering, we found the Governor surrounded by several Turkish effendies, and quite a room full of leading Armenians, including the civil head and the

most influential priest. The reading of the order was followed by a long, and very free and earnest conversation on *religious liberty*. After being driven from all their defenses, the civil head of the Armenians said: “We live here in one corner of the world, and do not well know what is going on. We thought that we could persecute, but we were mistaken. We have now learned that the Sultan has granted liberty of conscience to all the people, and who are we that we should oppose his will? Let by-gones be by-gones. Henceforth we will persecute no more, but we will all live in brotherly love.”

We told them, that since we came to the village they had done various acts that were far from brotherly, some of the worst of which I pointed out. We also told them of the persecuting spirit which their bishop had manifested, in a conversation of some three hours which we had just had with him. The Governor and Turkish effendies joined heartily in our support, and in condemnation of all persecution. The priest and all the people were loud in their protestation that henceforth there should be no cause to complain of them, but that they would all “conduct as becomes brethren.” We then said: “Very well; we take you at your word; but let this be the proof of your honesty. Call a herald, and let him proclaim through the streets and markets of the town that henceforth you are to treat Protestants as brethren.” “Very good,” said the Governor, “that is quite right;” and all the Turkish effendies joined in support of the proposition. The priest shrugged his shoulders and stroked his beard, but no way could he devise to escape the humiliation.

Order Published by a Crier.

A herald was called,—an Armenian, apparently friendly to the Protestants,—and the Governor told him what he was to publish. We requested that it be written, so that in future there should be no dispute about the thing required.

This was readily agreed to, and the following is a translation of the order. “It is commanded by the ruling authorities, that all subjects cease to deride one another as Moslems and Rayahs, as Armenians and Protestants, since all are equally the dependent subjects of the Royal Government; and it is further commanded, that mutually respecting and honoring one another, all shall dwell together in brotherly love.” This the herald took, and beginning under the windows of the room where the Council was sitting, cried it out as with the voice of a trumpet; always adding, “Take ye heed that henceforth no persons say, We did not understand.”

The Effect.

The herald performed his part quite to our satisfaction and quite to the chagrin and astonishment of our enemies, especially of the vartabed and priests, who had been for a long time, and with much earnestness, urging their people to have nothing to do with Protestants. The effect was all that we could wish. In walking through the town but an hour after, one could not fail to mark the change. The next day, I met the civil head of the Armenians in a coffee shop, and he treated me with all respect and kindness. I commended to him the careful observance of the agreement to live in brotherly love, and urged him to see that the Protestants were protected, it being for *his* honor that they should secure their interests through *him*, rather than through the Turkish authorities. To this he cordially assented, and he seemed to be trying to redeem his promise; for he said pleasantly, to the Protestants: “I am not only the civil head of the Armenians, but yours also, and shall look well after your interests, for your missionary has directed me to do so.”

Encouraging Prospects.

I must not attempt to tell you more of this visit. The appearance of the brethren at Istanos pleased me very much,

and I expect a great work in that village. Remember, it has never had a preacher, only an occasional visit from the preacher at Angora. They are very anxious for a preacher and teacher. They agree to furnish a room for school and meetings, and to board a man, if we will send them one.

Ordination at Cesarea.

In a second letter, dated October 22, Mr. Farnsworth gives particulars respecting an event of much interest at Cesarea,—the ordination of a native pastor. He was a young man belonging to the place, one of the eight original members of the church. His studies at Bebek were completed more than three years ago, and he has been among his own people at Cesarea, as licensed preacher, since that time. Mr. Farnsworth writes:

The following churches were represented in the council: Constantinople, Marash—First and Second churches, Marsovan, Sivas and Yozgat. The nearest of these is ninety-seven, and the farthest four hundred and fifty miles from Cesarea. As these journeys must be made on horseback, the expense of time and of physical energy was of course great; but we all felt that the occasion warranted it.

Importance of the Place.

Cesarea is, and has long been, a most important centre of influence. Here, Gregory the Illuminator was ordained; and from this place he was sent forth to his great work of Christianizing the Armenian nation, nearly sixteen hundred years ago. Here were born the “great church-teachers of Cappadocia,—Basil, of Cesarea, and his brother Gregory, of Nyssa.” In the middle of the third century, the Bishop of this place protested against the usurpations of the Bishop of Rome. We have reason to hope that the influence of the place will now, while equally strong, be more pure than of old.

Interesting Concert—School Examination.

Sabbath, October 1, we had a most intensely interesting missionary concert,

when our brethren from abroad gave accounts of their various fields. This was the beginning of the feast. One day was then spent in visiting the noble and unique villages lying near the city. Tuesday was given to the examination of the girls' school, taught by the pastor's wife, he having the general supervision of it. For nearly five hours, a large congregation, (some two hundred and fifty,) mostly Armenians, appeared deeply interested in the exercises. Some of the recitations, as also the singing and the needle-work, would have been creditable to any girls of the same age.

Examination of the Candidate.

Wednesday morning the council met and organized. Rev. George F. Herrick, of Constantinople, was chosen President, and Mr. Krikore Muradian, of Marash, Scribe. The whole day was given to the examination of the candidate, which was held in the church, and was attended by from two to three hundred persons. The candidate occupied three-fourths of an hour with a statement of personal experience and reasons for entering the ministry. This he made in a clear and forcible manner, and it was so satisfactory, that the council felt the need of asking scarcely a question. To the congregation it was especially impressive, showing how far removed from the religion of forms to which they have so long been bound, is that faith which works by love. Three hours were then devoted to an examination of his theological views, and he gave unmistakeable evidence of being a man accustomed to think for himself; one who has well defined opinions, and is prepared to defend them; one who is, indeed, prepared to be "a workman that needeth not to be ashamed."

Public Exercises.

Thursday, October 5, was given to the ordaining exercises. It was an extremely interesting thought to us, that at the same time, the American Board, with its

hosts of friends, was celebrating the dying love of our common Lord. Before proceeding to the exercises of the day, (as the society had not acted by formal vote,) the congregation was asked whether they were prepared to join in calling Mr. Kerope Yakoubian to be their spiritual teacher and guide. If so, they were requested to manifest it by rising. The whole congregation, men, women and children, Greeks and Armenians, as well as Protestants, rose.

I will not speak of the merit of the exercises, and have not time for any analysis of them. Suffice it to say, that the congregation listened most attentively, for two and a half hours, and hearty congratulations and beaming faces showed, more plainly than words, the pleasure that all had enjoyed. Provision had been made for a large audience, by removing the seats and carpeting the floors, so that the people could sit in the closest possible manner. The church was packed to its utmost, and policemen stationed at the street door, forbade an entrance to very many. At the close, six hundred and fifty adults were counted, and including children capable of understanding, fully eight hundred must have been present.

Congratulations.

In the evening, the Protestants went to the house of their pastor, to congratulate him and one another on the new relations that they had assumed. Brethren and sisters all came out; all were social and happy; and after spending a couple of hours thus, all assembled in the large open court—the full moon being bright enough to enable one to read a fair hand-writing—and sung several appropriate hymns. Then Mr. Herrick, (who was to leave in the morning,) made a farewell speech and offered prayer, and we separated.

Thus closed this most interesting occasion. To us, who have labored here from the beginning of missionary operations in the city and vicinity, it possessed

an interest which language cannot express. For years we have been looking for such a day, with strong desire and many prayers. We would ever praise the Lord that we have seen it. The next Lord's day was communion Sabbath, and Pastor Kerope officiated, assisted by Mr. Leonard. Five persons were admitted to the church, and seven children baptized.

Mr. Herrick's Opinion.

In a letter from which extracts on another subject will be given in March, Mr. Herrick, of Constantinople, thus refers to this occasion at Cesarea: "The whole appearance of the candidate during a prolonged examina-

tion, on the day of his ordination, and in all that I saw of him, impressed me in a most favorable manner. I was much gratified at the evidence of his *growth*, in *mind* and in *character*, since I knew him in the seminary at Bebek. I was highly gratified, also, with the appearance of the church and people generally, their intelligence and their affectionate cordiality. I was quite taken by surprise, by the social courtesy and propriety shown at the large congratulatory gathering in the house of the new pastor, in the evening of ordination day; hardly expecting to find so much social refinement in the heart of Asia Minor. In common with all who travel in the interior of the country, I was struck with the character of the villages immediately surrounding Cesarea,—the houses built of hewn stone, and the people showing a very unusual amount of intelligence and enterprise."

MISCELLANIES.

CHINA.—A CALL FOR ENLARGEMENT.

Letter from S. Wells Williams, LL. D.

Some months since, the Foreign Secretary of the American Board wrote to Mr. Blodget, at Peking, making suggestions and inquiries respecting the commencement of missionary operations in Central China. This letter was shown to Mr. Williams, so long, in past years, connected with the Board as missionary printer at Canton, now Secretary of the American Legation at Peking, and he writes to Dr. Anderson on the subject as follows:

"I have had the pleasure of reading your letter to Mr. Blodget, respecting the extension of missionary work in China, and your suggestions with reference to a new mission of the Board in Central China, in Kiukiang, if that port should be found eligible. Now that the rebellion is ended, —thanks to the arm of the Lord which has supported us through the dreadful struggle,—it is to be hoped that mission work will receive a new impulse, and the world be the better for our victory over slavery.

"I have a special interest in the establishment of a mission in Kiukiang, along the banks of the Great River, as the Chinese usually call the Yangtsz' River, from having had my attention directed to it

soon after coming to Canton. In one of my early letters, a mission at or near Poyang Lake was mentioned, as one of the things I hoped to see. I have not the letter to refer to, but I remember the feelings I had when writing it,—the *unbelieving hope* as to whether it would ever come to pass in my day. God has spared me to write you another letter about a mission to that Poyang Lake, and I do so in *believing hope*, now that the breaker has gone up before the missionary, that he will soon go there.

"One would have thought, that all the places that could be reached in China would have been occupied by missionaries immediately on their being opened, judging by the earnest longings that were uttered years ago, when they were not opened to their efforts; but such has not been the case. Of all the unoccupied ports, I think Kiukiang the most desirable to be occupied. It stands, as you will see by the map, near the head of the Poyang Lake, into which flows the Kan River, which drains, and connects through its branches, the whole province of Kiangsi. This province is a little larger than New England, and according to the census contains over twenty millions of people; so that its claims are neither unimportant, nor unseemly to the attention of those who

are seeking new fields for Christian labor. I have no doubt that a missionary settling at Kiukiang, which is the commercial capital of the province, would find a rapidly increasing population drawn thither by the trade, and as soon as he had acquired something of the language, would be able to carry on all the branches of labor he had strength for. The climate is regarded as salubrious, more so than some other parts of the valley of the Yangtsz'; but at present, no specific data are accessible to verify this point. The country in its vicinity can be, no doubt, occupied as soon as the city is well worked. But what a meagre plan is this, to send one or two missionaries to labor in a large city, and influence a whole region as large as Virginia! I hope the Christian's faith will soon be known throughout the whole of this fertile and populous province, and if my representations can encourage you to open a fourth mission in China, I know no place so desirable as Kiukiang.

"It is a time of much encouragement, now, to lay large plans for gospel work in China. The devastations of the Ta-ping rebels have ceased, and the people are disposed to listen to foreigners; and where they find friends among them, to treat them kindly. The Romish church is enlarging itself in every direction, and its more than three hundred priests are exerting themselves in every province, and increasing their adherents by thousands every year. When I look back and see how the way for preaching the truth has gradually opened up in China, and how inadequately the church has sent its messengers into these waste places during the last twenty years, I begin to think that we shall not have this honor, and that to establish the gospel in China will be the work of natives more than it has hitherto been. However, it is a privilege to do anything in such a cause, and I hope you will soon find the men and means to enlarge your efforts in this empire."

In another letter of about the same date, (September, 1865,) speaking of what may now be done by the press in China, and with reference to a mission press at Peking, Mr. Williams says:

"Tracts, school books, and Sabbath

school books, are now wanted in increasing numbers, and the authors of new treatises will attend to the preparation of their own works. In former days, I was unable to print many native works at my press, from want of Chinese type; but that defect is now supplied. The capacity of the press to supply books need now be limited only by the money to print them. The plan of cases for Chinese type is now well perfected, and you would be surprised to see how compactly the font can be placed around the compositor; for in my instructions, in June, 1833, you mention the expanse of a font of such type as one reason for not using it."

A NEW MISSIONARY SHIP FROM ENGLAND.

The children of Great Britain have built a new missionary ship, to take the place of the John Williams, which was wrecked some months ago, on a reef in the Pacific Ocean. It was launched from the ship-yard of the builders, Aberdeen, in October last. The London Record says of the occasion: "The ship having been built and paid for by subscriptions raised in the Sunday schools throughout the kingdom, a peculiar interest attached to the launch, and both the builders and the Directors of the Society made arrangements for a public demonstration. The Messrs. Hall had invited the Lord Provost and magistrates, and about four hundred and fifty other gentlemen, including the clergy and ministers of all denominations, to witness the launch and partake of the social entertainment elegantly got up for the occasion. The local railways had arranged to bring many children from a distance at nominal fares, under the care of their teachers, and accommodation was specially provided for upwards of ten thousand, who marched to the ground opposite the building-yard in procession. The whole city seemed to turn out to see the launch, and every vessel in the docks and harbor was decorated with flags, the ship herself showing all her colors from stem to stern. At one o'clock, Miss Annette Kemp Welch, a young lady from London, christened the John Williams, as she left the stocks and glided gracefully into the water, amid the cheers

of the multitude. Her appearance in the water was all that could be desired, although, as her builders afterwards said, there was nothing in the ship herself but what was common to ship-building in

Aberdeen, 'except the halo that surrounded her, and the errand on which she was going.' The John Williams measures 370 tons; is 130 feet long, with 25 feet width of beam, and 15 feet depth of hold."

M O N T H L Y S U M M A R Y .

HOME PROCEEDINGS.

THE first third of the Board's current financial year closed with December, and for these four months the receipts were only \$97,798 73; \$10,626 less than the amount received during the same time last year. This is not promising. The appropriations for the year are \$507,000, and one third of this is \$169,000. There is therefore a deficiency of something over \$71,000. Even allowing for a considerably larger income during the latter than in the earlier months, the receipts up to the 1st of January should have been in the vicinity of \$150,000 to promise an easy and pleasant ending of the year's accounts. Articles were published in the Herald, in October and December last, respecting "special appeals" and "the more excellent way" of avoiding them. Will not the patrons of the Board look again at those articles, ponder the considerations presented in them, and act *in season* with reference to this matter. There are reasons for apprehending more difficulty in securing the amount needed for our foreign operations this year than has been experienced of late, and embarrassments can be avoided only by *prompt, general, and generous effort*. Surely, after all that God has done for us of late, as a people, his servants and his cause among the heathen should not be left to suffer.

MISSIONS OF THE BOARD.

West Africa. — Mr. Bushnell reports (October 25) the death of another member of the church, "a poor slave," and "the return of M. Du Chaillu to the coast, from his interior tour, he having encountered insurmountable obstacles to his further progress."

Western Turkey.—Mr. H. A. Schaufler, of Constantinople, mentions the case of a

Turkish captain of cavalry, and his wife, who express a desire to be instructed, and to be baptized; and profess readiness to encounter any danger to which the step may expose them. He has already handed in his resignation of his office, as he cannot profess Christ and remain in the Turkish army, where he must admonish the soldiers under him to perform the duties of the Mohammedan religion. Mr. Schaufler is "suspicious of Orientals," yet "cannot but hope for good news, sooner or later, from this man and his wife."

Mr. Trowbridge (page 49) gives an interesting account of the state of things at Rodosto, where he had never before seen "such anxiety to *have a part* in God's great work." The small and poor Protestant community have recently raised more than two hundred dollars in gold, towards a new chapel on the western side of the city, and fifty dollars in gold for the purchase of a small burial place, for their own community; and have formed a society to raise money and send a helper to neighboring Armenian villages. He came away "feeling that the gospel had really *taken hold* of the hearts of the brethren and sisters there."

Mr. Farnsworth, of Cesarea, gives account (page 49) of a visit to Angora and Istanos, with special reference to the persecutions at the latter place. His interviews with the Governor and Council were on the whole satisfactory, and arrangements were made which seem to promise better treatment of the Protestants in future. The Pasha of Angora, also, who "has formerly treated the Protestants with much indignity," was "extremely polite and obliging," and seemed now "prepared to do for them that which is just and equal." With the appearance of

the Protestants at both these places, Mr. Farnsworth was much pleased. In another letter, (page 52,) he notices the ordination of a native pastor at Cesarea. The occasion was one of great interest to the people.

Syria.—Mr. Eddy writes from Abeih, November 5. The cholera, which was still somewhat prevalent at Sidon, had necessitated the closing of the church there, and he had bestowed his labors in other parts of the field for some months. He had preached mostly at Hasbeiya, where, by staying with and encouraging the workmen, he had carried through, in a very satisfactory manner, the repairing of the church, partially destroyed by the Druzes five years ago. “It is now,” he says, “the best native Protestant church in Syria,” with a bell given by the Trustees of Williams College, and was dedicated the Sabbath before he wrote. He was hoping, also, soon to dedicate a new church at Rasheiya, and to welcome some new members to the church at Kheiyam. The unhealthy state of the country, and the extravagant fears of the people, have rendered missionary effort difficult, nearly every town and village maintaining quarantine against all neighbors.

Mr. Henry H. Jessup wrote, November 15: “Mr. Henry Thomson, [son of the Rev. William M. Thomson, of the mission,] has arrived in Beirut, to take charge of the press, greatly to the relief of us all. He is taking hold of the work energetically, and will give me the opportunity to engage in my own work, as preacher and pastor.

“The cholera still lingers in Tripoli and Sidon, and the brethren from those stations have not yet returned home. It has been a season of great trial and great pecuniary loss. In Aleppo, one tenth of the people have died, and the high prices render a popular outbreak not improbable. In Hums, some of our Protestant brethren cannot afford to have *bread* to eat oftener than *once a week*, owing to scarcity and high prices. Would that the people might learn righteousness, amid the judgments of God.”

Dr. Post, (see page 47,) mentions the ready settlement of a difficulty in the

church at Hums; speaks of the Christians there as an ardent body of young men, of much promise; but writes more especially respecting the new Protestant community at Safceta, giving a painful account of the severe persecutions to which the people have been subjected, but stating that, though still oppressed, they are, after having been driven away and stripped of almost everything, “now back in their homes, and enjoying religious advantages such as they never before possessed.”

Nestorians.—Mr. Labaree, (page 45,) notices a meeting of helpers, rendered impressive by the deep sorrow on account of Mr. Rhea’s death, and exhibiting some hopeful indications of religious feeling, though a painful degree of worldliness and religious deadness is spoken of as prevalent among professing Christians. There has been a movement in Gawar of some promise. Quite a number of Nestorians have broken away from their Patriarch and from his religion, professedly; have declared themselves Protestants; asked and obtained recognition by the authorities as a new community; and chosen the mission helper at Dizza as their malek, or chief. “If this rupture proves a permanent one, there is reason to think it will extend to other districts of the mountains.”

Madura.—Mr. Tracy, of the Pasumalie Seminary, reports, (October 27,) the admission of one pupil to the church since he wrote before. The examination of the school in September, continued for two days, at the close of the term, was well sustained; all the graduating class have entered the service of the mission, and a new class of sixteen, (from thirty-one candidates,) has been received. Referring to “the increased activity of Jesuits” in the Madura field, Mr. Tracy says: “The priests use all their power and influence in opposing our work. In some cases, they have themselves brought false and malicious charges against our native Christians; in others, like the Jews of old, they stir up the heathen to persecution; and in every way,—by slandering Protestants, by perversion of the truth, and by their false but specious reasoning,—they strive to

turn men away from the right ways of the Lord."

Mr. Chandler, (page 44.) reports the death of another valuable native pastor in the Mandapasalie field. He speaks encouragingly of the labors and influence of some native helpers, (but less so of others,) and mentions the pressure of high prices and deep poverty as interfering with what the village congregations would otherwise do in religious and educational efforts.

Ceylon.—A brief summary of semi-annual station reports, on page 43, mentions several additions to the churches.

North China.—Mr. Blodget, in a letter dated September 2, 1865, states that Mr. Gulick has succeeded in renting a house at Chang-kia-keu, mentions the baptism of another man, "who acts as a servant in the house," at Peking, and urges the immediate commencement of a mission at Kiukiang, in Central China, "an open port on the Great River, where many millions of the people are accessible on every side."

A letter has been received from Mr. Goodrich, who sailed from New York, with his wife, to join this mission, in January, 1865. It is dated at Peking, September 8, and announces that he is stationed there; but the date of his arrival is not mentioned. He speaks of "rejoicing to be on missionary ground, engaged in missionary work," and remarks: "I do wish that the theological students, who pressed upon me so much the needs of our own land, and some of whom almost blamed me for going abroad, (though not from the bottom of their hearts, I must believe,) could be dropped down in the heart of China for four weeks. I love the negro, but I cannot forget that while for four million negroes there will soon arise a thousand preachers and teachers,—yes, more,—for four hundred millions of Chinamen we have only one hundred, with no immediate prospect of more from home. I would not fear for America, nor for the negro, if, for years to come, all the students from all the theological seminaries in America should move in a body to the Eastward. Please ask the students of _____, if they would have great fear for the church in such an event. No. God

does not fail to crown with his blessing an active, missionary church."

Sandwich Islands.—Mr. Coan, of Hilo, Hawaii, reports (page 42) tours in his extended field, on which he found the churches at peace, had "cheering intercourse" with them, admitted several persons to church fellowship, and visited native pastors and preachers, of whose work and influence he speaks well. He has ten theological students, who go out and preach on the Sabbath, thus combining study and Christian labor. Three new church buildings are nearly completed, and for five others funds are in part collected. He states that he has still, as in former years, free access to the schools in his district, in which "no very special change in appearance" is noticed. "The Bible and prayer are allowed in the schools; sectarian teachings and religious dogmas are forbidden."

OTHER MISSIONS.

China.—The *Foreign Missionary*, of the Presbyterian Board, for Nov., mentions items of intelligence from the Presbyterian missions as follows: "Mr. Green reports the admission of five Chinese to the church membership in Bao-ko-tah, near Ningpo, on the 4th of July, and the expected baptism on the 23d of several converts at Yu-yiao. The Baptist and the Episcopal missionaries of Ningpo had baptized sixteen hopeful converts a short time before Mr. Green wrote. Mr. Corbett reports the baptism of three Chinese, at the station near Chefoo, on the 11th of June. Dr. Martin mentions the baptism of a young Chinaman on the 9th of June, at Peking. Dr. Happer had been requested by the highest Chinese authorities at Canton, to take the superintendence of a school established by them for instruction in English, upon the resignation of its former teacher. He was allowed freely to introduce Christian influences into this school."

The *Foreign Missionary* for January, states, respecting the latest intelligence from the Presbyterian missions: "The missionaries at Canton were expecting soon to gather fruit that appeared ripe. At the last communion of the church in

Yuyiao, fourteen adults made application for baptism, seven of whom were received into the fellowship of the church; the others were deferred."

South America.—The *Foreign Missionary* for January, states: "We continue to receive cheering accounts from Brazil. Romanism has but little vitality in that country. Liberal ideas are extending among the people. Mr. Simonton writes, November 4: 'I believe that very soon the whole of Brazil will be an open field for the gospel, with only infidelity and indifference for hearty, successful opponents.' The church at Rio Janeiro is constantly receiving accessions from Rome. At the last communion six were admitted. Steady progress is made, and the time is near when our church must put forth more aggressive efforts for the recovery of that land from the dominion of the man of sin. The signs are now favorable for such decided movements."

India.—The *Church Miss'y Record* states: "The institution of the Calcutta University, and its successful action, have given an astonishing impulse to English education. Many young men of the more respectable classes have become anxious to be aided in their studies; and it was thought desirable that the Church Missionary Society should step forward at such a crisis, with the offer of rendering to them the aid they wished for, provided they were satisfied to accept it on the understanding that Christianity should not be excluded from the curriculum of study, but rather be recognized as the foundation on which the whole should rest. A new educational institution has therefore been opened, entitled the Cathedral Mission College, the funds of the Cathedral Mission being appropriated to its support. At the end of six months, it had received one hundred and fifty students."

MISCELLANEOUS.

The Bible in Syria.—Mr. Calhoun, of the Syria mission of the American Board, in a recent letter to the American Bible Society, remarks: "Some years ago, I gave Dr. Brigham an account of a young man who, in one of the civil wars in Syria, was out on a marauding expedition, and took for

his share of the plunder in an enemy's house a Bible, which somehow or other happened to be there; and on reading it he became enlightened, and in the end found the way of life and peace, and was afterwards the means of bringing many of his neighbors to a knowledge of the truth. A church is very soon to be organized in his native village, (one of the highest on the range of Lebanon,) and that young man is to be ordained its pastor. God chooses his own instruments, and to him be all the glory."

Papal Cathedral at Peking.—A letter in the *Foreign Missionary*, from Peking, notices the laying of the corner-stone of a Roman Catholic Cathedral in that city, on the first of May last. The writer says: "The building, for a mission church, is to be of magnificent dimensions—three hundred feet in length, and one hundred and fifty feet in breadth, to the extremes of the transept. Its location, too, is conspicuous, near the eastern gate, and within the *Huong Ching*, or Imperial City, where its spire will overtop the loftiest of the palaces which stand at no great distance from it, separated by another wall." Some Chinese officials who were present "remarked, very naturally, that the religious rites performed on this occasion have a great resemblance to those of the Buddhists. In its outward forms the heathen see, alas, little to choose between the idolatry of Rome and that of Peking, or Thibet."

Papists in China.—The same writer states: "In Peking, the Papists count their converts by thousands, and in the whole empire claim not far from a million. In the new and auspicious circumstances in which they are now placed, they display immense activity; and their zeal and energy ought to inspire our own churches with a wholesome emulation."

Jubilee Fund.—The Jubilee Fund, inaugurated in 1863, for the (English) Wesleyan Missionary Society, was stated, in November last, "to have reached the sum of £200,838 1s 9d, up to July 12th, 1865. The particulars of this total are the following: — Great Britain, £185,084 12s 2d; Ireland, £7,516 7s 4d; Foreign Stations, £8,237 2s 3d. Besides this sum, the Com-

mittee have received intimations of £19,596 19s 6d from Australia, and £1,873 4s 11d from Ireland."

The Methodist Episcopal Church.—“The first Methodist Episcopal Society in America was formed in 1766. That little congregation of five persons has multiplied to thousands of societies, from the northernmost settlements of Canada to the Gulf of Mexico, from Nova Scotia to California. The first small conference of 1773, with its 10 preachers and its 1,160 reported members, has multiplied to 60 conferences, 6,821 itinerant, 8,205 local preachers, and 928,320 members in the Methodist Episcopal Church alone, exclusive of the southern, the Canadian, and minor branches, all the offspring of the Church founded in 1766, and episcopally organized in 1784.”

Value of its Church and School Property.—“It has property in churches and parsonages amounting to about \$27,000,000.

“It has 25 colleges and theological schools, with property amounting to \$3,055,000; 158 instructors, and 5,345 students; and 77 academies, with 556 instructors, and 17,761 students; making a body of 714 instructors, and an army of 23,106 students.

“Its church property (churches, parsonages, and colleges, aside from its 77 academies and Book Concern) amounts to \$30,055,000.”

Book Concern.—“Its Book Concern has a capital of \$837,000; 500 publishing agents, editors, clerks, and operatives; with some thirty cylinder power presses in constant operation; about 2,000 different books on its catalogue, besides tracts, etc.; 14 official periodicals, with an aggregate circulation of more than 1,000,000 copies per month.”

The Church South.—“The Methodist Episcopal Church South has published no statistics since the rebellion broke out; it has doubtless suffered much by the war; but it reported, the last year before the rebellion, nearly 700,000 church members, nearly 2,600 itinerant and 5,000 local preachers.”

“Other Methodist bodies in the United States, are the Methodist Protestant

Church, the American Wesleyan Methodists, the African Methodist Episcopal Church, and three or four smaller sects. Their aggregate membership amounts to about 260,000; their preachers to 3,423.”

~~~~~ EMBARKATION.

Rev. T. G. THURSTON, son of Rev. Asa Thurston, long of the Sandwich Islands mission, sailed from New York, December 11, returning to his Island home, to be there employed in the work of the ministry, though not as a missionary of the Board.

DONATIONS.

RECEIVED IN DECEMBER.

MAINE.

| | |
|---|--------------|
| Cumberland co. Aux. So. H. Packard, Tr. | |
| Mechanic Falls, A friend, | 20 0 |
| Portland. 3d cong. ch. and so. m. c. | 62 88 |
| Scarboro', Cong. ch. and so. | 13 86—\$6 71 |
| Franklin co. Aux. So. Rev. I. Rogers, Tr. | |
| Farmington, Cong. ch. and so bi- | |
| monthly coll. 8,60 ; R. B. H. 2,50 ; 1 st 10 | |
| Strong, Cong. ch. and so. | 9 50—20 60 |
| Kennebec co. Conf. of chs. | |
| Auga-ta, South cong. ch. and so. (of wh. fr. B. E. Potter, 50 ;) | 3.5 16 |
| Lincoln co. Aux. So. | |
| Waldoboro', 1st Cong. ch. and so. (of wh. fr. coll. 13,47 ; H. H. Lovell, 10 ; S. M. Morse and wife. 5 ; Mrs. E. Stevens, 5 ; R. C. Webb and wife, 3 ; G. Allen, 2, la. asso. 15 75 ;) | 51 22 |
| Wa-hington, Calvin Starrett, | 20 0 |
| Wiscasset, Cong. ch. and so. m. c. | 2 57—76 79 |
| Penobscot co. Aux. So. E. F. Duren, Tr. | |
| Bangor, 1st cong. ch. and so. | 21 42 |
| Waldo co. Aux. So. | |
| Searsport, Cong. ch. and so. m. c. | 8 50 |
| Washington co. Aux. So. | |
| Calais, Cong. ch. and so. (of wh. fr. coll. 51,32 ; m. c. 110,15 ; less prev. ack. 131,73 ;) | 32 69 |
| East Machias, Cong. ch. and so. m. c. | 11 00 |
| Eastport, Central cong. ch. and so. m. c. 25 ; E. C. 10 ; W. C. C. 10 ; 45 00 | |
| “Machias,” | 20 09—108 69 |
| York Conf. of chs. Rev. G. W. Cressey, Tr. | |
| Saco, Mr. and Mrs. Philip Eastman, | 20 00 |
| | 667 90 |
| <i>Legacies.</i> —Bath, William Ledyard, (bal.) by T. C. Ledyard, Ex'r, | 475 00 |
| | 1,142 90 |

NEW HAMPSHIRE.

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|---|-------------|
| Cheshire co. Aux. So. Geo. Kingsbury, Tr. | |
| Keene, La. for. miss. so. | 63 80 |
| Marlboro', Cong. ch. and so. | 13 00—76 80 |
| Grafton co. Aux. so. | |
| Bristol, Cong. ch. and so. | 11 00 |
| Campton, Fem. for. miss. asso. | |
| 29,65 ; Mrs. M. L. Pulsifer, 10 ; | 39 65—50 65 |
| Hillsboro' co. Aux. So. Geo. Swain, Tr. | |
| Amherst. Cong. ch. and so. | 18 84 |
| Bennington, H. S. Parker, | 4 00 |
| Mount Vernon, Cong. ch. and so. | 15 71 |
| Nashua, Pearl st. cong. ch. and so. coll. 95,31 ; m. c. 14,34 ; to cons. | |
| GEORGE SWAIN an H. M. | 110 65 |

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|---|--------|
| New Boston, Pres. ch. with prev. dona. to cons. JOHN N. DODGE an H. M. 40 00—189 23 | |
| Rockingham co. Conf. of chs. F. Grant, Tr. Candia, Cong. ch. and so. 32 23 | |
| Chester, do. 116 11 | |
| Exeter, 2d do. 150 00—298 34 | |
| Stratford Conf. of chs. E. J. Lane, Tr. Dover, Belknap cong. ch. and so. 5 00 | |
| Gilmanton, do. m. c. 12 10 | |
| Great Falls, 1st cong. ch. and so. 34 02 | |
| Lee, E. Hale Smith, of wh. 10, for N. Am. Indians, 20 00—71 12 | |
| Sullivan co. Aux. So. N. W. Goddard, Tr. Claremont, D. M. Ide, 10 00 | |
| Lempster, Cong. ch. and so. 19 50—29 50 | |
| | 715 61 |
| VERMONT. | |
| Addison co. Aux. So. Amos Wilcox, Tr. Middlebury, Cong. ch. and so. 138,06; less exp. 40c.; 137 65 | |
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| Orange co. Aux. So. Rev. J. C. Houghton, Tr. Wells River, Cong. ch. and so. 4 55 | |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr. Derby, Cong. ch. and so. m. c. 5 50 | |
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| | 536 40 |
| Bennington Centre, 1st cong. ch. and so. m. c. 14 00 | |
| Lunenburg, Cong. ch. and so. 8 11—22 11 | |
| | 558 51 |
| Legacies.—West Randolph, John Smith, (add'l.) by Rev. B. Smith, Ex'r, 100 00 | |
| | 638 51 |
| MASSACHUSETTS. | |
| Berkshire co. Aux. So. James Sedgwick, Tr. Lenox, Cong. ch. and so. 63 60 | |
| Peru, do. m. c. 17,76; less cft, 1; and exp. 30c.; 16 45—80 06 | |
| Boston, (Of wh. fr. a friend, 51; do. do. 5,); 230 73 | |
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| New Braintree, do. 118 30 | |
| North Brookfield, 1st do. 313 61 | |
| Sturbridge, Cong. ch. and so. 267,11; less exp. 50c.; 265 61 | |
| | 748 32 |
| Less for printing report, 100 00—618 32 | |
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| Essex co. North Aux. So. William Thurston, Tr. Newbury, Phoebe Newman, 5 00 | |
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| Lunenburg, 1st evan. cong. ch. and so. coll. and m. c. 40 75 | |
| Pepperell, Cong. ch. and so. 10 73 | |
| Westford, do. 19 15—147 63 | |
| Norfolk co. Franklin, Cong. ch. and so. wh. with prev. dona. cons. O. A. STANLEY an H. M. 45 00 | |
| Medway, 1st cong. ch. and so. m. c. 2 24 | |
| North Wrentham, Cong. ch. and so. 13 00 | |
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| Albert Curtis, 100;) 216,45; m. c. 216,07; Central cong. ch. so. (add'l.) gent. asso. 85; la. do. 10,50; | 830 05-1,035 77 | Higginanum, Cong. ch. and so. 30,50; m. c. 45, with prev. dona. to cons. Rev. A.B. SMART, of Middletown, Conn., H. M. |
| Worcester co. So. Aux. So. W. C. Capron, Tr. Upton, 1st cong. ch. and so. m. c. | 5 00 | Killingworth, Cong. ch. and so. m. c. 63 66-330 16 New Haven City, Aux. So. F. T. Jarman, Agent. |
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| | 6,476 73 | Southbury, Cong. ch. and so. 59 58 Waterbury, 1st cong. ch. and so. coll. 149,91; m. c. 6,40; 2nd cong. ch. and so. (add'l.) 9; m. c. 15,32; 180 63 West Haven, Cong. ch. and so. m. c. 46 00 Woodbridge, gent. miss. asso. 50 25-336 46 |
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| Rocky Hill, Cong. ch. and so. gent. and la. asso. 68,63; m. c. 25,67; 94 32-430 61 | | |
| Litchfield co. Aux. So. G. C. Woodruff, Tr. Bethlem, Cong. ch. and so. 5 75 Cornwall, do. 1 00 Ellsworth, do. 15 50 North Cornwall, Benev. asso. 75 00 Plymouth, Cong. ch. and so. to cons. E. BLAKESLEE and H. FENN, H. M. 226 90 | | |
| Roxbury, Cong. ch. and so. 42 54 Salisbury, do (add'l.) 30 00 Watertown, do. 71 75 West Winsted, Cong. ch. and so. m. c. 158 20 | | |
| Woodbury, 1st cong. ch. and so. 129,60; South cong. ch. and so. (add'l.) 10; | 139 60 | |
| | 766 24 | |
| Less counterfeit, | 59-765 74 | |
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| Southold, Pres. ch. | 15 00 |
| Spencerport, Cong. ch. and so. | 26 39-1,170 78 |
| | 2,121 83 |
| <i>Legacies.</i> —Geneva, Henry Dwight, (add'l.) by Edmund Dwight, | 1,050 00 |
| | 3,171 83 |

NEW JERSEY.

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| | 763 66 |
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| Jonas Guthrie, by J. C. Farr, | 16 31—256 31 |
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DELAWARE.

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